

The Radiant Centre

A JOURNAL OF SUCCESS

"WE STAND BEFORE THE SECRET OF THE WORLD, THERE WHERE BEING
PASSES INTO APPEARANCE AND UNITY INTO VARIETY."—Emerson.

FEBRUARY, 1902

C O N T E N T S



Editorial

International Woman Suffrage Convention
The Need for Organization in the New Thought
Pierre Keeler, Washington's Noted Medium

Mental Healing Made Plain—Lesson X

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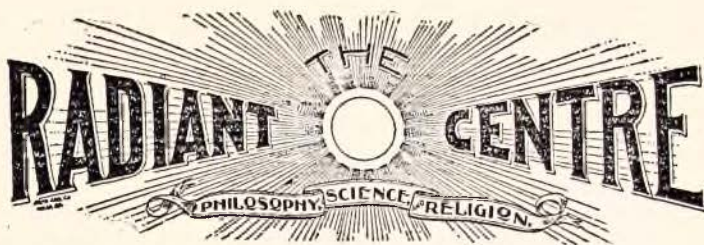
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EDITORIAL NOTES.

THE National American Woman Suffrage Association is now holding its thirty-fourth annual convention here in Washington, and its sessions are crowded until there is hardly standing room. This association has grown to be a tremendous power, and the day is long passed when it was treated with ridicule and contempt. The other night when Susan B. Anthony received a beautiful floral tribute she acknowledged it in her own unique and humorous fashion by saying: "It is much pleasanter to be pelted with roses than with brickbats." Dear Miss Anthony! I am glad she has lived to see the fruits of her untiring devotion to the cause and to see the brickbats evolve into roses.

The Rev. Ida Hultin of Boston was present and delivered a magnificent address at one of the sessions. Bright little Virginia Young of South Carolina made her usual good points and by her ready wit kept the audience in a state of delight. The element of humor is always attractive and Virginia Young adds greatly to the drawing power of the association.

Harriet Taylor Upton, treasurer of the Association, has been, and is, one of its most efficient members. As she says, she has done everything that was asked of her, from shaking a furnace to playing the organ.

That furnishes me with a text—I want to say to metaphysicians everywhere that we might have just as strong an organization as we choose to make it if each one of us were willing to do what might be

asked of us for the general good. I'll promise to shake the furnace and play the organ too if need be.

Charles Brodie Patterson, editor of "Mind," hits the nail squarely on the head and pins the truth to the wall when he asks—Has the Metaphysical Movement found its soul?

No indeed! It must consolidate itself into a strong organism before it will find its soul. A soul may exist independently of a body, but we have a way of finding it in one. It is just a way we have, that's all, but it seems the only way open at present.

The Individualist can find no better place to try his metal than in an organization. No one is truly individualized who is not filled with a deep love for all mankind and a willingness to serve others. It takes a love like this to hold together an organization.

As Editor Patterson most truly says—"Love is that unselfish element in life which works for universal good, regardless of private gain; but thought, whether philosophic or metaphysical, if separated from love, may be the very acme of selfishness." He adds:

"If New Thought leaders expect to reach the masses with their teachings, they must appeal to the heart as well as the head; they must work as well as think; they must be willing to forego all petty jealousies and the desire for personal leadership, and, setting aside all selfish ends, work unitedly for the good of the cause."

Even to shaking the furnace, if necessary.

In my last issue of The Radiant Centre I promised to give some of my experiences with Pierre Keeler, the noted medium. I will now give them.

Shortly after coming to Washington some one handed me one of Mr. Keeler's circulars and I there saw that such men as Alfred Russell Wallace, the great Naturalist and co-worker with Darwin, consider the phenomena genuine. Alfred Russell Wallace states: "I had a most remarkable proof of identity of one in spirit life, at Mr. Keeler's seance." Naturalists are keen observers. Their work makes them so. They are not given to dreams or speculation, and yet Mr. Wallace saw nothing to indicate that the phenomena were not genuine.

Among others who speak most favorably of Mr. Keeler and his work are Bishop Newman, Lady Somerset, Frances Hodgson Burnett, Gov-

ernor Crawford, Joseph Jefferson, Epes Sargent and a long list of distinguished people, more than I can mention.

Hon. J. L. O'Sullivan, Ex-U. S. Minister to Portugal, says: "I subjected the manifestations at Mr. Keeler's seances to a special test, and I fully endorse their genuineness."

Epes Sargent, the poet, playwright and actor, says: "I had Mr. Keeler in my own house. I know the manifestations were not the work of any mortal being present. They set at rest many questions of moment in physics, metaphysics and in positive science."

John Wetherbee says: "I have never seen anything more satisfactory in my life and I hope the friends will see him and be as pleased as I was. They were real spirit hands and no mistake. To see a super-human hand hold pencil and paper and write messages which different ones in the circle recognized as from their friends who had passed on was something remarkable."

D. Lyman, late of Navigation Division of the U. S. Treasury, says: "The manifestations of spirit agency through Pierre Keeler are made under such conditions as to convince any candid or studious investigator they are not due to his action or that of any confederate. I have been present probably at over a hundred of these seances, in which I have witnessed manifestations physically impossible to be performed by him."

After reading these and other statements I felt a natural desire to see for myself, so one evening Mrs. Cheney and I went to Mr. Keeler's. When we entered it was early and we had an opportunity to examine the corner where the cabinet was to be, and we saw that there were no tacks loose in the carpet or any suggestion of trap doors. The walls were intact, with no evidence of secret panels or doors. After a time Mr. Keeler entered the room and we found his personality most pleasing. He is an exceptionally fine looking man with clear, honest blue eyes and a manner straightforward to the point of brusqueness.

The cabinet consisted of a curtain run on a cord about four and a half feet from the floor and enclosing a triangular space measuring about four feet from the corner. Three chairs were placed in front of this curtain, the one at the extreme right being occupied by Mr. Keeler and the other two by persons from the audience. Both Mr. Keeler's hands were clasped on the left arm of the person sitting at his right, while the right arm of this person was clasped by the left hand of the person sitting on the extreme left. When I say Mr. Keeler sat at the right, I mean at our right, as we sat facing him, and as he and the other two persons were facing us you can see how his hands could be upon the left arm of the person sitting next him.

A second curtain was then hooked to the first in such a way as to leave just the heads of the three persons exposed, also the right hand of the one sitting at the left. Back of the curtain, close up in the corner, was a table on which was placed a guitar, a tambourine and a silver bell. After sitting a short time in silence, the bell began to ring, the tambourine was shaken and the guitar thrummed. As the force increased in strength these demonstrations grew louder and louder in a crescendo until finally they seemed like Bedlam let loose. The guitar rose threateningly, struck Mr. Keeler on the head and then stopped in mid air with a belligerent shake as much as to say: "Who next?" Then it fell to the floor with a bang, pushed itself out to the front between the feet of the people sitting between the curtains, or in what is called "the battery," and while thus on the floor some unseen hand seemed to be picking the strings. Then it placed itself in the laps of the people in "the battery" and also in the laps of others who drew their chairs up to the curtain. This continued for some time, with more detail than I have time or space to give, and then two parts of a common clothespin were passed over the curtain and they were used as drumsticks by invisible hands, beating as wonderful a roulade as you ever heard.

After a time the battery was changed, i. e., the two persons sitting with Mr. Keeler came out and two others took their places. After the change was made, pads of paper and pencils were passed into the cabinet and messages were written to different persons in the audience and thrown over the curtain. One of these messages was addressed to "Kate" and signed "P. J. B." (my husband's initials). Another was addressed to "Addie" (Mrs. Cheney) and signed "Walt" (her husband's name was Walter). Both messages were brief and not very legible, but they were good tests, for no one present knew our names as we were at that time strangers in Washington.

Another change in "the battery" was made and then hands began to materialize of different sizes and shapes. These hands beckoned to different people, who would go up to the curtain, hold a large pad of paper in a position, so that the hand could write upon it, and receive a message.

All this was so interesting to me that I went again and again and each time saw something which I could not explain. I confess to having at first a suspicion that some one was behind the curtain, although there seemed no possible way for any one to get there. The idea of false hands was suggested to me, (a sort of mechanical contrivance, said to be manipulated by the medium), but I had touched these hands, had clasped them and I knew they were real hands, although they did not feel exactly human. There was a peculiar, indescribable difference.

After a time I began to sit in "the battery" myself, and one night

while I sat there with both of Mr. Keeler's hands upon my left arm, his coat was taken off and thrown over the curtain. It was at once examined by people in the audience who found it in perfect condition and evidently not a "trick coat."

On another occasion I was called in behind both curtains clear into the cabinet. The room was light and as the curtain was not over four and a half feet in height I could see distinctly that there was nothing in the cabinet, and yet the people outside saw hands apparently thrust through the curtain. My stepson, who was present, was called up to the curtain and one of the hands wrote a message for him. He bent down closely to it and said to me: "That certainly looks like my father's hand. When he read the message, it was signed Paul J. Boehme. A friend of mine sat in "the battery" at the time, with Mr. Keeler's hands upon her arm, so he certainly could not have been using his own hands or manipulating mechanical ones.

In the January number of "Suggestion" Mr. Stanley Krebs of Greensburg, Pa., wrote as follows of Mr. Keeler:

In the Spiritualistic press this gentleman figures as "one of the best known mediums in this country."

I never had a complete sitting with him, for the reason that he would never give me one, for "lack of open time" was the reason generally assigned. I tried to arrange for an hour in Washington, D. C., and elsewhere, but without avail. He persistently refused to give me a date in advance, though I begged him to do so each time I saw him. So that the only chance I ever had of making any test whatever was when I first met him at Cassadaga, where I was introduced to him by a gentleman by the name of Ford, who claimed to be an old acquaintance of Keeler's. On that occasion I made a date with him, and had about fifteen minutes in his seance room. Once seated at the table with K. opposite me, I adjusted the looking glass and watched his lap, which I could see very clearly. He placed my two slates on the top of the table. Then he requested me to write out the questions I wished to ask of my spirit friends on a small note tablet which was lying on the table, one question on each sheet of it. These four or five sheets he had me roll up into small balls or "ballots." When I looked over into his lap through my lap-glass at this point of the proceedings, I SAW A THIRD SLATE LYING ACROSS HIS KNEES. It was at this interesting moment that he suddenly said, "Conditions are not favorable. George (his guide) says you must seek other conditions. I can not do anything for you." And insist as I would, he positively declined to proceed further. So that ended it, once and for all.

Now all I ask is, what business had that third slate in his lap? How came it there? (Still this particular question is not so hard to answer. For he had a whole pile of slates, as Slade had, on the floor behind his chair and within easy reach, so that it is easy to see how that slate could get into his lap without a miracle of levitation.) But, I repeat, what business had it there? Why didn't he tell me he wanted to use a third slate, and let me see it? Why did he keep it concealed in his lap below the table? Subsequently a lady showed me a slate she had received from Keeler. It contained three messages, each written with different colored pencils, three colors in all. Every one of these messages would have suited me or almost anyone else, as well as they suited

her, and she said that they were not what her father would say at all, from whom they purported to emanate, for her father, she asserted with emphasis, never did and never would address her by "hello!" a word frequently occurring in these purported paternal messages.

To say the least, all I saw at Mr. Keeler's residence looked sublimely suspicious, and while I do not call Keeler a fraud, simply because I would not be demonstrably sure of that assertion, yet I do want to tell what I saw him do, and let readers everywhere draw their own conclusions.

The Radiant Centre was just going to press and I had only time for a word or two of protest, leaving it for this issue to tell you what I know of Pierre Keeler in the way of slate writing.

When I went for my first writing, Mr. Keeler may have learned my name. I presume he had, for I had by that time been present at a number of his seances and had taken friends with me who may have used my name in conversation. However that may be, Mr. Keeler certainly did not know the names of my relatives back to my great, great great grandfather. Before going for the writing, my sister asked me to get if possible the middle name of my great, great great grandfather. I declined, saying that I had quite a number of questions to ask, and as she expected to go for a writing a few days later, I suggested that she ask the question herself. This she agreed to do and there the matter rested. I prepared four questions, folded them up closely, as directed, and laid them on the table between Mr. Keeler and myself. He then placed a small piece of a pencil between the slates, and we both held them, **THERE BEING NO THIRD SLATE ON HIS LAP.** The pencil began to write and I could hear it distinctly scratching, scratching, scratching and here and there stopping to dot an "i" or cross a "t." When the slates were opened, in addition to the other messages, there was written across one slate in colored letters: "I am here. Stephen Ellsler Atkinson."

This was the name of the great, great great grandfather whose middle name my sister wanted. So far, we have not been able to find the genealogical record to prove whether the middle name was correctly given, but was it not remarkable that we should get the name Stephen Atkinson at all, for certainly Mr. Keeler had no means of ascertaining it.

Shortly afterward my sister went for her writing and after sitting for some time Mr. Keeler announced that he could not get anything. Two ladies were waiting in an adjoining room for writings, and as they were in the city for that day only they urged Mr. Keeler to try and give them a writing, but he was very positive in his refusal, saying: It is no use, I cannot get anything. I was in the room and heard the conversation. It convinced me that Mr. Keeler was honest, for if he could have

produced the phenomena by fraud he would not have allowed the six dollars for the three sittings to slip through his fingers as he did. Later my sister went again to him and had a most satisfactory writing.

About a month ago my stepson came to Washington, and as I had written him about Mr. Keeler he was most desirous to have an interview. My sister accompanied him to the house but did not mention his name to Mr. Keeler. Leaving my sister (whose name please remember is Addie) in the front room Mr. Keeler and my stepson stepped into another where they were to have their sitting. They waited for about twenty minutes without getting anything, when my stepson felt an overpowering impulse to close the door. Upon getting Mr. Keeler's consent he closed it. Then the writing began. The messages and answers were as follows, though I will condense them, giving only the most interesting points.

My stepson, whose name is Adolph (generally called by us, Dolph) wrote a question to my mother asking her if she had a message for me. She answered: "Tell Kate and Addie to meet me here to-night. I am glad you closed the door. Addie's voice drew me out there."

The introduction of Addie's name into this answer is a noticeable feature.

Then Dolph addressed Lena Ackerman Boehme, asking where a certain legacy was to come from. In the question he was careful to give no indication that she was his mother, but when the answer came it read: "Dolph, My dear son, The money will come from Germany by the regular process of legal action. We can help you. Your loving Mother."

Then he addressed his father who responded: "I rather like the first 'e' in our name, I see you have left it out." This is a fact, since Dolph has a fancy for spelling the name "Bohme." But remember that Mr. Keeler was not aware of the fact.

Then Dolph wrote to a friend asking if he had anything to say to him. The answer came: "I am out of the drug business." The young fellow was a druggist, but Dolph did not mention the fact in his question, and of course Mr. Keeler knew nothing of it.

I have asked dozens of my friends in going to Mr. Keeler for sittings to observe whether he had a third slate on his lap during the writing and not one has been able to discern it. Even were it there I can not possibly see how it could serve in giving such writings as I have described. It would take something more than a third slate to account for such intelligent and satisfactory answers.

I wish to add that the young man "Dolph," my stepson, is Mr. E. A. Bohme, a banker and broker of South Norwalk, Conn., and a wide-awake fellow. Very little escapes his bright young eyes, and I will guar-

antee he would have seen that third slate had there been one. He is also a thirty-second degree Mason, a man of honor, and would not bolster up a fraud.

I had almost forgotten to state that though he is not married he addressed one question to a mythical Mrs. E. A. Bohme, supposed to be his wife. No answer came. The result of this interview was that he fully concurred with me in my good opinion of Mr. Keeler.

But I can not begin to tell you how very interesting these phenomena are. I have barely outlined them and if you wish to know more you should attend the seances which are held every Monday, Wednesday and Friday evening at Mr. Keeler's residence, 918 H St. N. W.

I cannot settle the question as to whether this work is accomplished by spirits or whether by some psychic power vested in Mr. Keeler, but, in my opinion, it is not trickery.

(In my next number I shall give some further experiences with Mr. Keeler, one being a dematerialization in the light. Something more remarkable than anything I have so far related.)

Mr. W. J. Colville in his magnificent lecture "From India to Mars" makes the wonderful statement that he believes spirits from Mars are on this planet now in forms which they materialize, as spirits do in the seance room, only being higher spirits they have learned how to hold their bodies longer, indeed as long as they will. That is the sort of thing I like to hear, for it means everything to us Metaphysicians. When I think of it the glorious vista that opens up in my imagination is more than I can put in words. As I look down this vista I do not see men and women confined in bodies made ugly by deformity or racked by suffering. I see them instead as spiritual beings dwelling in bodies too plastic to bar the movements of the soul, for, even now, matter is not so inert as it seems and if we can believe in Spiritualistic phenomena we have proof of remarkable changes in the arrangement and action of atoms. If a hand can be materialized from atoms drawn from sitters in a circle it is only a question of time until we can dematerialize an impaired organ or member of the body and materialize a new and better one. In a way the entire process of accretion and excretion in the body is materialization and dematerialization. The brain is continually building new cells and throwing out old ones, and the same thing is going on with variations throughout the entire physical economy.

What we need to do is to work with this law and carry it to greater heights in the building of an ideal body.

By the way this very day I was told by an excellent and perfectly truthful man of a friend of his who at the age of 65 has recently grown several new teeth. That is good, but it is only an inkling of greater things to come.

Mental Healing Made Plain.

By Kate Atkinson Boehme.

Lesson X.

IN their effort to get away from too vivid a consciousness of material things some writers in the New Thought are inclined to depreciate or totally ignore the office of the external world in the evolution of spiritual life. They forget that were it not for external stimulus intelligent expression would be impossible. Shut a child away from all that acts on his senses and his life on this plane would become extinct. Shut him away partially and in proportion to that shutting away does he lack in expression. We need this touching on the outside to call forth that which is within us.

As Emerson says: "We stand before the secret of the world, there where Being passes into Appearance and Unity into Variety."

That is the place to learn the secret, to stand where Being passes into Appearance and see both Being and Appearance; to stand where Unity passes into Variety and see both Unity and Variety.

To see Being and Unity only or Appearance and Variety only is to stand far off and not be present at the revealing of the secret.

This revealing is going on continually to him who stands before the secret and this revealing is the evolution of the spiritual consciousness, the seeing ever more and more clearly Being as it passes into Appearance, Unity as it passes into Variety.

I have said that mental healing is an art and that it, like all art, is built upon a foundation of Science. By this I mean that the mind must perceive certain fixed and unalterable truths. It must, for instance, see all Being as One and it must also see that One as the Continent of the Many, the Source of the Many, the Projector of the Many.

This is really the primal or basic truth upon which all other truths in mental healing are based. When the mind has grasped this it is ready for other statements. It begins to see a Perfect Whole, a Perfect Good, no matter how imperfect, incomplete and apparently evil the Appearance.

You are asked as a student of Mental Science to perceive that All is Good, but you say—How can I, when I see that a part of this All is Evil? But let me tell you how it is. Can you not imagine a condition of pure white light in which there is not a shadow? Of course it is the "light which never shone on land or sea," for the moment it strikes the external world and shines on land and sea it becomes divided into light and darkness. The darkness looks like evil, is indeed symbolic of evil, but it is only a temporary separation of the pure white light, in which there is no shadow, as it passes out from its prenatal state of Being. When it is born into this world it becomes light and darkness, i. e., the light has the shadow in it and sometimes a very dark shadow it is. Often the light seems almost swallowed up in inky blackness, but the light shineth ever more and more unto the perfect day. From dark-

ness to light is the evolution of the individual, from the darkness of ignorance to the light of intelligence, from the darkness of hate to the light of love, from the darkness of despair to the light of hope, from the darkness of sorrow to the light of joy.

To see, feel and know this to be true is a necessary step in attaining the healing state of consciousness. Then to act as though it were true strengthens that state and makes it permanent. To live the life is essential. In living the life, in acting and doing, in making manifest the light lies the Art of mental healing. It is as much an Art as Music or Painting, calling into play Emotion, Ideality, Imagination and that wonderful touch of transcendent genius which defies definition, that inspiration which comes from the Great Source.

They say that Truth heals and one feels like asking—What is Truth? If I tell you that a whole is the sum of all its parts that is Truth, but I venture to say it will not heal you. A cold mathematical statement never healed any one. I must take that very statement and do something with it before it will heal you. And what must I do with it? I must let my thought, my feeling and my imagination play upon it until I see you as one of the parts of the Whole of Being. Until I see you as within this Whole and not outside of it. Being within it I see you as a part but not as a separated part, more like a finger on a hand.

Hold up your hand with the fingers extended and the palm toward you and you will see what I mean. The palm separates or diverges into fingers very much as the Whole of Being separates or diverges into external expressions. You are the finger on the hand of Being and its life is your life. The Whole is the sum of its parts, therefore I see every living thing proceeding from the Whole, as a part of the Whole and receiving the life of the Whole.

When I see this clearly it brings a great influx of life and it is that life which heals. It is that and not the dead bones of an anatomical statement, a mere skeleton of Truth. My statement then becomes—The Living Whole is the sum of its living parts. Science is thus infused by the living breath of Art. It is the Living Truth that heals, but to reach that Living Truth we must use Science as a stepping stone. By mechanical appliance we weld the cup for our Holy Grail.

There is a still higher truth which is based upon the one I have just given you. It is this—The Whole is not only the sum of its parts but it is its parts and its parts are it. When you get where you can see that, you have reached the highest truth of all. It is a truth so high that many stumble at it and will not, dare not see it as it is. But there is no hurry. Your mounting vision of Truth will overtop the obstacle and you will know the highest, all in good time.

The day is coming if not now, when you will see yourself as continually proceeding from the Father. It is in that sense that you are a child of God and not in the sense of a child body separated from its parent body. The ocean is father to the stream that flows forth from it and the sun is father to the ray of light. The ocean gives of itself to its stream, and the sun gives of itself to its ray. It is thus that God, the Father gives of Himself by continual influx to His children. The only cutting off or shutting off there can be is in the non-recognition of this

truth. We are only partially awake concerning ourselves, but a fuller awakening is just ahead of us and with this awakening will come a greater influx of life.

We are not independent of the external touch of the world about us. Human beings, circumstances and all things are ever touching the electric buttons which summon the light from within. Were it not for these touches God could not come forth and walk among men. Divinity could not manifest itself in Humanity.

You wish to learn how to do mental healing and to that end you study course after course of lessons on the subject. You follow definite instructions and rehearse your denials and affirmations until your mind feels like a treadmill and you, the weary creature who is making it go round and round. Are you getting anywhere? No. How could you on a treadmill? Is this the way to learn mental healing? No indeed.

Charles Brodie Patterson very aptly asks the question—Has the Metaphysical Movement found its soul? I answer positively—It has not. The Metaphysical Movement will find its soul when its teachers and adherents find theirs, and not before.

And what do I mean by soul? Well perhaps I can define it better by saying what it is not, or rather, where it is not. Science has no soul, Mechanics has no soul, Traffic has no soul, Mathematics, Chemistry, Astronomy are all without soul and the intellect alone is sufficient to compass them. Soul may be infused into them of course, but in themselves they may exist in the form of mere mental activity and be soulless.

Now while Soul transcends definition we all know it to be something higher and better than mere mental action. It is the soul in man which enables him to lay aside personal interest and live for the good of humanity. It is the soul in man which makes him speak the truth to his neighbor and deal squarely with him in business relations. It is the soul in man, which, apprehending Truth, is stirred and uplifted by it. It is the soul in man which sends out a current of healing Love to the world. It is the soul in man which endeavors, not only to see the Ideal but to live it as well. The Soul is all this and more, far more than I or any one can express.

Just look at the wonderful results that have been accomplished by the Fulton Street Noon Prayer Meeting of New York City. I do not know that it is now in existence, but years ago I knew of it and the wonderful cures that were wrought in response to the prayers there uttered. They were simple prayers no doubt, very likely illiterate and ungrammatical. Probably the mental statements of Being were quite mixed and unscientific, so that our latter day metaphysicians would have wholly scorned them, but they did the work, and why? Because they were alive with SOUL.

My desire is to simplify this work of mental healing. There is, to be sure a deep Philosophy connected with it which those may pursue who have the time and ability, but, in my opinion, all students, whether making a limited or extended study of the subject, need a central truth to hold to. That truth I am constantly endeavoring to express in one way or another in my idea of "a radiant centre" of Life and Being from

which you and I and all things proceed. I have dwelt upon this thought so long that I can actually feel this great Centre of Energy back of all I say, or think or feel or do. Sometimes when I have a letter from a patient asking for advice upon some perplexing situation, it will seem to me that I have nothing to say that will be helpful, but I begin the letter. I put down the usual preliminary date and address, and then, for an instant, there is a blank. This is followed by a rush of thought, just to the purpose and endorsed by my judgment as the very thing that is best for the questioner. The need of the writer presses the electric button in my mind and quick along the wire leading to the centre runs the demand. In response to it out from the centre rushes the supply.

I believe in the power of words, or affirmations. They too press the button and bring the current from the centre to circumference, but word and formula are apt through repetition to become dead and meaningless. In taking a formula into the Silence it should not be repeated mechanically but used rather as a theme for meditation.

There has been much discussion of late as to whether the healer heals the patient or whether the patient heals himself. My answer is simple enough;—The patient is connected with the same source as the healer, but he does not know how to press the button so as to turn on the current and the healer does it for him. After a time he learns how to do it himself.

All life unfolds from within and every individual must grow, from within himself, his own health, his own prosperity and his own happiness. But, while thus unfolding from within, he is acted upon from without. Otherwise growth were impossible. Poverty, disease, ill luck are nothing but calls for the Power Within to come forth and manifest itself, and it is in this sense that they are good.

Elbert Hubbard says—We are all children in the Kindergarten of God. Yes, and we are all growing creatures in the Gymnasium of God, strengthening our spiritual muscle on the bars of circumstance.

As you hold to the idea which I have given you concerning your radiant centre of growth you will little by little pass out of your present state of consciousness and the knowledge of a larger self will come to you. This larger self will contain all that is best and highest and happiest in the smaller self while the little, selfish motives with their vanities and conceits will have passed away. The new consciousness will feel so clean and sweet and good that it will be just like moving out of an old musty house, falling into decay, into a fresh, bright, new one full of air and sunshine. And you will go on from one state of consciousness into another, each better than the last just as you would move into better and better houses as your circumstances improved. It is hard to realize that these changes are in store for you but they are. They are coming to me, and to others, and they will also come to you.

The Apostle Paul knew just what he was talking about when he said "Again I say unto you, rejoice." He did not say "Rejoice when something happens that gives you pleasure." No, for then you would not need the command. No one needs to be told to rejoice when everything goes well and he is pleased to his heart's core. Why then the command? Well, Paul was a learned man and probably understood metaphysics. People did in those days, for you will find the very high-

est metaphysics in the New Testament. Paul was an earnest man. He not only preached but he lived the life and he knew perfectly well that one can rejoice when there is not a thing to be glad over. He knew it and I know it, for I have tried it myself and succeeded. If the martyrs could smile and sing when in cauldrons of boiling oil you and I can rejoice in the midst of lesser ordeals.

Begin this very day to say within yourself: "I will rejoice, I do rejoice." The first effort may be a failure as first efforts are apt to be, but do not give it up. Day after day declare that you rejoice and after a time you will say it with power enough to bring a flood of joy all through your being. The time to try is when things look very dark and you are most unhappy. Then touch the button which sends the call to the radiant centre, where there is pure joyous life. The way is thus opened for joy to pour into your mind and it comes,

The Vedantists have a beautiful teaching that the Central Consciousness, which is synonymous with Being or Life, is Pure Bliss, and I believe that to be absolutely true. It appeals to my reason. I feel it intuitively and have reduced it to a working hypothesis.

The Swami Abhedananda in "The Way to the Blessed Life," says: "True Life or being or Blessedness is beyond time and space and is not bound by conditions of any kind. It is not subject to the laws of phenomena. It is independent and perfect, while the apparent life is dependent upon the laws which govern the world of phenomena, and is conditioned by time and space. True Life or Real Being does not need any help from outside. It does not require anything from beyond itself. It is self-reliant, self-complete, self-sufficient and self-loving; while the apparent life, being an imperfect reflection of the True Life, depends upon the conditions of the environment, and represents imperfectly those higher qualities of self-reliance, self-completeness, self-sufficiency, self-love and independence, which make the True Life a blessed and a perfect Whole.

"Unblessedness consists in the idea of the separateness of the part from the whole, and in the bondages of other imperfections arising from this mistaken notion of individual isolation. To be united to the Whole, to be free from the bondages of these imperfections, and to be perfect—is Blessedness. Each individual germ of life, which we have already called the apparent life, possesses an innate tendency toward the attainment of this Blessedness, and to freedom from the conditions of unblessedness. Our earthly life consists in a continuous fight with the environments which have kept us away from the Central Truth, or the Blessed Life. We are constantly struggling to expand the sphere of self-love, by breaking down the walls of limitation which constrain the apparent life to a narrow selfishness, and thus to be united with the True Life of Perfection."

There is in you the innate tendency toward the attainment of Blessedness. There is in you this True Life of Joy and Blessedness which is called forth to manifest itself when the button is pressed in the "apparent life." In this True Life you are without disease or unhappiness. They are only shadows of the "apparent life," and when the True Life appears, these shadows flee away.

(To be continued.)

What is the Greatest Need of the New Thought Movement?

By William E. Towne.

THIS question is receiving a great deal of attention just now, and I will tell you in few words how the subject appeals to me. I do not think that an organization of those who have taken up the study of the New Thought will tend especially to advance the movement, but I *do* think there is need of more organization of the new ideas themselves, on the part of the individuals who accept them.

"A stream can not rise higher than its source," so the New Thought movement as a whole must depend for its strength and usefulness upon the combined strength of its upholders. The most of us who have taken up this study are yet in the primary class, and there is more or less uncertainty and confusion attending our ideas upon the subject. We have entered a new and untried field, where the material for our growth and development was unlimited, and consequently we have not always been careful to classify our facts and keep our knowledge on a practical and workable basis. We need to **LIVE** the New Thought more and speculate about it less. We need to **DO** things instead of dreaming about doing them. It is time to **ACT** as well as think. Thought is incomplete without action. Life is both subjective and objective. Thought belongs to the subjective realm, but action is of the objective life, and it is in the objective that we **DEMONSTRATE** and **LIVE** the truth.

So long as our knowledge of the New Thought is more or less chaotic in our own minds, so long we must fail to get the best results from it. The best way to straighten matters out is to *put into practice what we do know*. When we begin to do that we begin to assimilate, digest, what knowledge we have acquired, and are then ready to go on to the next step. As it is now many people become absolutely gorged and stagnant mentally because they do not *practice* what they learn of the New Thought. They go about from one teacher and healer to another, seeking always for something new, something sensational, something that will electrify and galvanize them into new life without effort on their part. When a healer tells them to work out their own salvation, and possibly advises mental or physical drills, they balk and take up anew their search for health.

Friends, there is just one way to make this New Thought a power in the world, to make it of practical service to those who embrace its teachings, and to make it a "power unto salvation" to all, and that is by **LIVING** its truths. We all need to consecrate our lives to *that*, to throw aside and let go of our own individual idiosyncrasies, prejudices, beliefs, and get into harmony with the **ALL GOOD** in reality as well as in theory. We need to learn to really accept as good what we attract to us, and not rail against "fate" and set up an intense mental opposition every time we see or touch something which *seems* evil. In so far as we are able to demonstrate the truth in our own lives we shall be able to spread

the light to others. You have sufficient knowledge of truth now; what you need is practice in **LIVING** it. Begin **NOW**. Begin with the little things. Refuse to be discouraged. If you fail once, just get up and begin again. Work. That's the only way to do things. Don't spend all your time trying to find some teacher or healer who will tell you some easy method of solving your problems. Set about trying to solve them yourself. If you do this you will soon find all the help you need. "God helps those who help themselves."

When you read or listen to the experience of some person who has overcome much by the aid of the New Thought, who has made its teachings really practical, don't draw down your mouth at the corners and say "O, I wish I could do things like that." Say instead, "What one person has done another can do. There is no limit set to my understanding and application of truth. I will begin **NOW** to **LIVE** this knowledge, and I will refuse to be discouraged by any apparent failure."

What you have taken to mean failure was *not* failure in any real and lasting sense. You were simply discouraged by the idea, the *suggestion* of failure, and refused to rally your energies for another trial in a different way. It is not an indication of failure if you do not obtain some particular thing you have set your heart upon at the particular time and in the particular way *you* have mapped out. Do not base your expectations of success upon *things* but upon *principle*. If one or all of the *things* you have set your heart on vanish, there will come better things to take their places if you will open your heart to look for them, rally your energies to renewed effort and look to principle instead of to appearances.

Yes, I believe the New Thought movement can best be promoted by living its truths daily. Get the ideas organized in your own mind and then put them right into practice. When this is done we shall not have to worry about the growth of the movement for that will take care of itself. People are only too eager to embrace teachings which can be *demonstrated* to possess a real helpfulness and practical value.

Kate Atkinson Boehme, editor of "The Radiant Centre," published at 2016 O St. N. W., Washington, D. C., sends me a file of her sumptuously printed magazine. It is large octavo in size and contains twenty pages of matter mostly written by herself. There is no doubt that Mrs. Boehme is a woman who has found her soul, and that she is one of those rare individuals who has the gift of imparting soul-knowledge to others. Her English is elegant and her style dignified and sincere. Her lessons on "Mental Healing Made Plain" are among the best that I have seen—being perfectly plain and practical. The conversational style employed makes the lessons pleasant reading.—The Reasoner.

If brain workers would only do like cows—gather up their material as they walk around in the fields and woods and assimilate it while resting—well, they would have more brains.—A Summer Hymnal.

Special Notices.

Mr. R. C. Douglas has recently delivered a very interesting course of lectures in this city. It was my privilege to hear only one of them, but with that one I was much pleased. Mr. Douglas is now in New York City holding classes there and in Brooklyn. He also speaks before the Circle of Divine Ministry and will I am sure awaken the Christ life in his hearers for he is filled with it himself. Mr. Douglas' address is 122 East 19th St., New York City.

Mr. Parker A. Smith has a beautiful home in Palatka, Florida, which he will sell at a bargain and on easy terms. Mr. Smith built this place for his own home and inspected every piece of timber put into it. The house is exceptionally well built, has pleasant grounds about it and is in every way desirable. For further particulars address Mr. Parker A. Smith, Palatka, Florida.

William Towne has written another of his excellent, practical articles for The Radiant Centre. Mr. Towne believes, as I do, in making the Truth practical, in having some outward and visible sign of an inward and spiritual grace. In other words he believes in radiating the good at the centre within, to the very circumference of outward living. His writings therefore have a fitting place in The Radiant Centre and are welcome to its many readers.

There is now a great demand for back numbers containing the first lessons in the series, Mental Healing Made Plain. These numbers can not be supplied, as the editions containing them are long since exhausted. Early in March however the entire series will be out in book form, handsomely bound in green and gold, and will sell for one dollar (\$1). If those who wish copies will kindly write at once we will know how many to get out for our first edition.

Sir Edward Edwin Arnold, in his beautiful translation of the Bhagavad Gita, which he has well named The Song Celestial, says:

Never the spirit was born: The spirit shall cease to be never:

Never was time it was not: End and beginning are dreams:

Birthless and deathless and changeless, remaineth the spirit forever;

Death hath not touched it at all, dead though the house of it seems.

Clear your mind of every gloomy, selfish, angry or revengeful thought; allow no resentment or grudge toward man, or fate, to stay in your heart over night.

Wake in the morning with a blessing for every living thing on your lips and in your soul.

Say to yourself: "Health, luck, usefulness, success, are mine, I claim them." Keep thinking that thought, no matter what happens, just as you would keep putting one foot before another if you had a mountain to climb, no matter what mud or brambles you encountered. Keep on—keep on—and suddenly you will find you are on the heights—"luck" beside you.—Ella Wheeler Wilcox.

A Remarkable Case of Healing.

Mrs. Kate A. Boehme.

Dear Friend—My wife still continues well. Ulcers all healed, eczema all left her body. It is wonderful, and to think she never knew and don't to this day that you were treating her.

One day last summer while she slept a lady came into her room and my wife said to her: "I guess I don't know you." The lady answered: "Your husband employed me to treat you." Then the vision vanished. Could it have been you? I think so. How sublime!

Yours,

GEORGE FLEHARTY.

Buda, Neb., Jan. 24, 1902.

I wrote Mr. Fleharty, asking if I might make use of his statement and asked further particulars concerning the vision. This is his reply, although I withhold the names of the persons who treated Mrs. Fleharty without benefiting her, for it is not my purpose to depreciate the work of other healers.

Mrs. Kate A. Boehme.

Dear Friend—Yours received. You are at liberty to use my name. Am willing to help humanity all I can.

As I said before, my wife had been sick nearly four years, tried local doctors first, then went to the mineral springs, then seven weeks in the hospital at Omaha. Then I took her to ———, where we succeeded in curing one limb, but there the work stopped. Then tried absent treatment with ———. No results. Sometime after this I heard of a Dr. ———, a Divine Healer. Paid him \$100 down before he ever saw the case. He demanded it. He relieved her some for a time. Then it was worse than before. He wanted her to come back again, so she went. He wanted \$50 down, first thing. He treated her a few days, when my wife left in disgust.

She was also treated by ———, Divine Healer. Some peculiar experiences but no benefit. Then she was treated by a spiritual firm in ———. No results.

She was so bad at one time that she was anointed for death (she is a Catholic).

You have cured her by your Divine Power. You did not solicit this statement from me.

Your sincere friend,

GEORGE FLEHARTY.

Buda, Neb., Feb. 10, 1902.

P. S.—Yes, she was asleep, lightly, when the vision or astral body appeared at her bedside. She said it seemed so real to her.

Every life is its own excuse for being, and should be judged as a Whole, not in trivial parts.—"The Philistine."

Prominent Men in Club for Psychic Research in Washington.

Very few Washingtonians are aware of the fact that there exists right here in town a society which is the most unique and the most interesting in the United States. It is a club of about a dozen wealthy and prominent men—some of them Senators and leading scientists—who are devoting a portion of their time to an investigation of psychic phenomena.

One of their number made a remarkable table—it has eight sides and eight magnets concealed beneath the cover—and they have had curious experiences while sitting at it. Their experiments are as yet secret, and not one will divulge their doings, but some day before long there may be strange accounts of strange things done by some of the hardest-headed men at the Capital—of discoveries in the psychic world that will astonish our Western civilization.—Washington Post.

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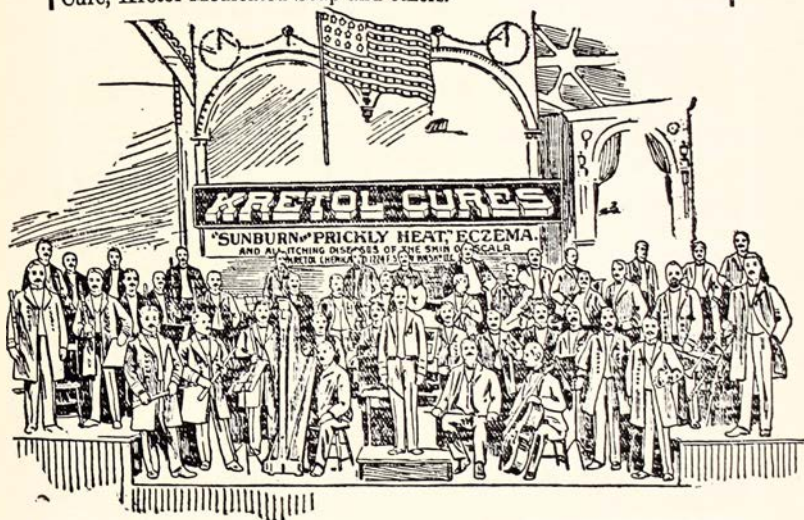
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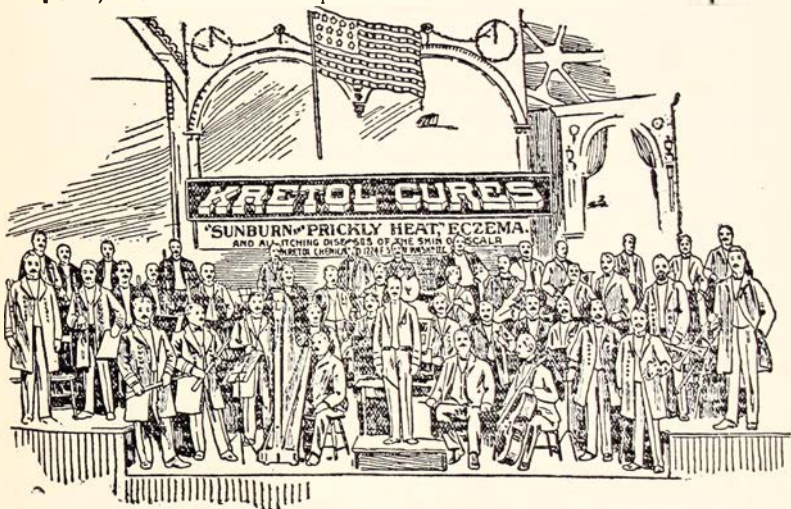
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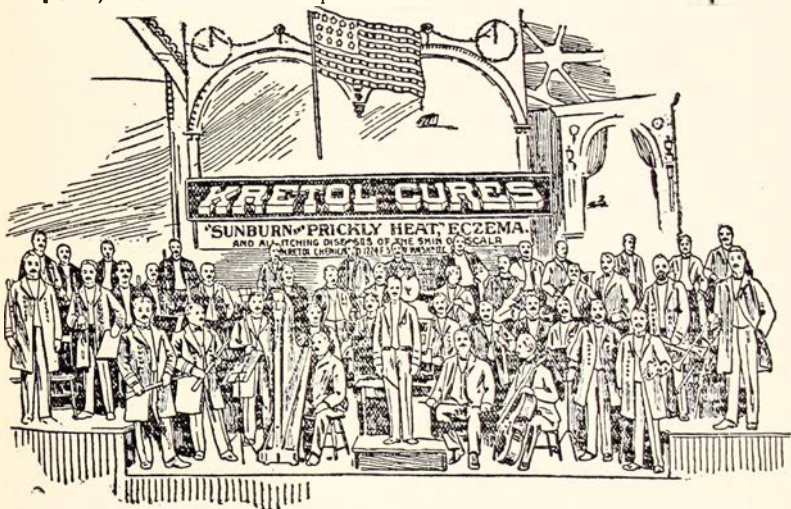
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